Śrī Śrī
Rādhā-Śyāmasundara

Issue # 10

June 18th, 2018

Contents

Ślokas and purports from Bhagavad-gītā As It Is that speak of Śrī Kṛṣṇa as the Father. Consisting of 3 sections. Kṛṣṇa uvāca is ślokas spoke by Kṛṣṇa. Arjuna uvāca ślokas spoke by Arjuna & Prabhupāda uvāca section has purports by Śrīla Prabhupāda.

Kṛṣṇa uvāca
Bg 9.17

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥१७॥

pitāham asya jagato
mātā dhātā pitāmahaḥ
vedyaṁ pavitram oṁ-kāra
ṛk sāma yajur eva ca

Synonyms:

pitā — father; *aham* — I; *asya* — of this; *jagataḥ* — universe; *mātā* — mother; *dhātā* — supporter; *pitāmahaḥ* — grandfather; *vedyam* — what is to be known; *pavitram* — that which purifies; *oṁ-kāra* — the syllable oṁ; *ṛk* — the Ṛg Veda; *sāma* — the Sāma Veda; *yajuḥ* — the Yajur Veda; *eva* — certainly; *ca* — and.

Translation:

I am the father of this universe, the mother, the support and the grandsire. I am the object of knowledge, the purifier and

the syllable oṁ. I am also the Ṛg, the Sāma and the Yajur Vedas.

PURPORT:

The entire cosmic manifestations, moving and nonmoving, are manifested by different activities of Kṛṣṇa's energy. In the material existence we create different relationships with different living entities who are nothing but Kṛṣṇa's marginal energy; under the creation of *prakṛti* some of them appear as our father, mother, grandfather, creator, etc., but actually they are parts and parcels of Kṛṣṇa. As such, these living entities who appear to be our father, mother, etc., are nothing but Kṛṣṇa. In this verse the word *dhātā* means "creator." Not only are our father and mother parts and parcels of Kṛṣṇa, but the creator, grandmother and grandfather, etc., are also Kṛṣṇa. Actually any living entity, being part and parcel of Kṛṣṇa, is Kṛṣṇa. All the *Vedas,* therefore, aim only toward Kṛṣṇa. Whatever we want to know through the *Vedas* is but a progressive step toward understanding Kṛṣṇa. That subject matter which helps us purify our constitutional position is especially Kṛṣṇa. Similarly, the living entity who is inquisitive to understand all Vedic principles is also part and parcel of Kṛṣṇa and as such is also Kṛṣṇa. In all the Vedic *mantras* the word *oṁ,*called *praṇava,* is a transcendental sound vibration and is also Kṛṣṇa. And because in all the hymns of the four *Vedas – Sāma, Yajur, Ṛg* and *Atharva* – the *praṇava,* or *oṁkāra,* is very prominent, it is understood to be Kṛṣṇa.

Bg 14.4

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

SYNONYMS:

sarva-yoniṣu — in all species of life; *kaunteya* — O son of Kuntī; *mūrtayaḥ* — forms; *sambhavanti* — they appear; *yāḥ* — which; *tāsām* — of all of them; *brahma* — the supreme; *mahat yoniḥ* — source of birth in the material substance; *aham* — I; *bīja-pradaḥ* — the seed-giving; *pitā* — father.

TRANSLATION:

It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.

PURPORT:

In this verse it is clearly explained that the Supreme Personality of Godhead, Kṛṣṇa, is the original father of all living entities. The living entities are combinations of the material nature and the spiritual nature. Such living entities are seen not only on this planet but on every planet, even on the highest, where Brahmā is situated. Everywhere there are living entities; within

the earth there are living entities, even within water and within fire. All these appearances are due to the mother, material nature, and Kṛṣṇa's seed-giving process. The purport is that the material world is impregnated with living entities, who come out in various forms at the time of creation according to their past deeds.

arjuna uvāca
Bg 11.43

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥४३॥

pitāsi lokasya carācarasya
tvam asya pūjyaś ca gurur garīyān
na tvat-samo 'sty abhyadhikaḥ kuto 'nyo
loka-traye 'py apratima-prabhāva

Synonyms:

pitā — the father; *asi* — You are; *lokasya* — of all the world; *cara* — moving; *acarasya* — and nonmoving; *tvam* — You are; *asya* — of this; *pūjyaḥ* — worshipable; *ca* — also; *guruḥ* — master; *garīyān* — glorious; *na* — never; *tvat-samaḥ* — equal to You; *asti* — there is; *abhyadhikaḥ* — greater; *kutaḥ* — how is it possible; *anyaḥ* — other; *loka-traye* — in the three planetary systems; *api* — also; *apratima-prabhāva* — O immeasurable

power.

Translation:

You are the father of this complete cosmic manifestation, of the moving and the nonmoving. You are its worshipable chief, the supreme spiritual master. No one is greater than You, nor can anyone be one with You. How then could there be anyone greater than You within the three worlds, O Lord of immeasurable power?

Purport:

The Supreme Personality of Godhead, Kṛṣṇa, is worshipable as a father is worshipable for his son. He is the spiritual master because He originally gave the Vedic instructions to Brahmā and presently He is also instructing *Bhagavad-gītā* to Arjuna; therefore He is the original spiritual master, and any bona fide spiritual master at the present moment must be a descendant in the line of disciplic succession stemming from Kṛṣṇa. Without being a representative of Kṛṣṇa, one cannot become a teacher or spiritual master of transcendental subject matter.

The Lord is being paid obeisances in all respects. He is of immeasurable greatness. No one can be greater than the Supreme Personality of Godhead, Kṛṣṇa, because no one is equal to or higher than Kṛṣṇa within any manifestation, spiritual or material. Everyone is below Him. No one can excel Him. This is stated in the *Śvetāśvatara Upaniṣad*(6.8):

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate

The Supreme Lord, Kṛṣṇa, has senses and a body like the ordinary man, but for Him there is no difference between His senses, His body, His mind and Himself. Foolish persons who do not perfectly know Him say that Kṛṣṇa is different from His soul, mind, heart and everything else. Kṛṣṇa is absolute; therefore His activities and potencies are supreme. It is also stated that although He does not have senses like ours, He can perform all sensory activities; therefore His senses are neither imperfect nor limited. No one can be greater than Him, no one can be equal to Him, and everyone is lower than Him.

The knowledge, strength and activities of the Supreme Personality are all transcendental. As stated in *Bhagavad-gītā* (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

Whoever knows Kṛṣṇa's transcendental body, activities and perfection, after quitting his body, returns to Him and doesn't come back again to this miserable world. Therefore one should know that Kṛṣṇa's activities are different from others. The best policy is to follow the principles of Kṛṣṇa; that will make one perfect. It is also stated that there is no one who is master of Kṛṣṇa; everyone is His servant. The *Caitanya-caritāmṛta* (*Ādi* 5.142) confirms, *ekale īśvara kṛṣṇa, āra saba bhṛtya:* only Kṛṣṇa is God, and everyone else is His servant. Everyone is complying with His order. There is no one who can deny His order. Everyone is acting according to His direction, being under His superintendence. As stated in the *Brahma-saṁhitā,* He is the cause of all causes.

Prabhupāda uvāca
Bg 3.15

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

karma brahmodbhavaṁ viddhi
brahmākṣara-samudbhavam
tasmāt sarva-gataṁ brahma
nityaṁ yajñe pratiṣṭhitam

SYNONYMS:

karma — work; *brahma* — from the Vedas; *udbhavam* — produced; *viddhi* — you should know; *brahma* — the Vedas; *akṣara* — from the Supreme Brahman (Personality of Godhead); *samudbhavam* — directly manifested; *tasmāt* — therefore; *sarva-gatam* — all-pervading; *brahma* — transcendence; *nityam* — eternally; *yajñe* — in sacrifice; *pratiṣṭhitam* — situated.

TRANSLATION:

Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from the Supreme Personality of Godhead. Consequently the all-pervading Transcendence is eternally situated in acts of sacrifice.

Purport:

Yajñārtha-karma, or the necessity of work for the satisfaction of Kṛṣṇa only, is more expressly stated in this verse. If we have to work for the satisfaction of the *yajña-puruṣa,* Viṣṇu, then we must find out the direction of work in Brahman, or the transcendental *Vedas*. The *Vedas* are therefore codes of working directions. Anything performed without the direction of the *Vedas* is called *vikarma,* or unauthorized or sinful work. Therefore, one should always take direction from the *Vedas* to be saved from the reaction of work. As one has to work in ordinary life by the direction of the state, one similarly has to work under direction of the supreme state of the Lord. Such directions in the *Vedas* are directly manifested from the breathing of the Supreme Personality of Godhead. It is said, *asya mahato bhūtasya niśvasitam etad yad ṛg-vedo yajur-vedaḥ sāma-vedo 'tharvāṅgirasaḥ.* "The four *Vedas* – namely the *Ṛg Veda, Yajur Veda, Sāma Veda* and *Atharva Veda* – are all emanations from the breathing of the great Personality of Godhead." (*Bṛhad-āraṇyaka Upaniṣad* 4.5.11) The Lord, being omnipotent, can speak by breathing air, for as it is confirmed in the *Brahma-saṁhitā,* the Lord has the omnipotence to perform through each of His senses the actions of all other senses. In other words, the Lord can speak through His breathing, and He can impregnate by His eyes. In fact, it is said that He glanced over material nature and thus fathered all living entities. After creating or impregnating the conditioned souls into the womb of material nature, He gave His directions in the Vedic wisdom as to how such conditioned souls can return home, back to Godhead. We should always remember that the conditioned souls in material nature are all

eager for material enjoyment. But the Vedic directions are so made that one can satisfy one's perverted desires, then return to Godhead, having finished his so-called enjoyment. It is a chance for the conditioned souls to attain liberation; therefore the conditioned souls must try to follow the process of *yajña* by becoming Kṛṣṇa conscious. Even those who have not followed the Vedic injunctions may adopt the principles of Kṛṣṇa consciousness, and that will take the place of performance of Vedic *yajñas,* or *karmas*.

Bg 3.24

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥२४॥

utsīdeyur ime lokā
na kuryāṁ karma ced aham
saṅkarasya ca kartā syām
upahanyām imāḥ prajāḥ

SYNONYMS:

utsīdeyuḥ — would be put into ruin; *ime* — all these; *lokāḥ* — worlds; *na* — not; *kuryām* — I perform; *karma* — prescribed duties; *cet* — if; *aham* — I; *saṅkarasya* — of unwanted population; *ca* — and; *kartā* — creator; *syām*— would be; *upahanyām* — would destroy; *imāḥ* — all these; *prajāḥ* — living entities.

TRANSLATION:

If I did not perform prescribed duties, all these worlds would be put to ruination. I would be the cause of creating unwanted population, and I would thereby destroy the peace of all living beings.

PURPORT:

Varṇa-saṅkara is unwanted population which disturbs the peace of the general society. In order to check this social disturbance, there are prescribed rules and regulations by which the population can automatically become peaceful and organized for spiritual progress in life. When Lord Kṛṣṇa descends, naturally He deals with such rules and regulations in order to maintain the prestige and necessity of such important performances. The Lord is the father of all living entities, and if the living entities are misguided, indirectly the responsibility goes to the Lord. Therefore, whenever there is general disregard of regulative principles, the Lord Himself descends and corrects the society. We should, however, note carefully that although we have to follow in the footsteps of the Lord, we still have to remember that we cannot imitate Him. Following and imitating are not on the same level. We cannot imitate the Lord by lifting Govardhana Hill, as the Lord did in His childhood. It is impossible for any human being. We have to follow His instructions, but we may not imitate Him at any time. The *Śrīmad-Bhāgavatam* (10.33.30–31) affirms:

naitat samācarej jātu
manasāpi hy anīśvaraḥ

vinaśyaty ācaran mauḍhyād
yathārudro 'bdhi-jaṁ viṣam

īśvarāṇāṁ vacaḥ satyaṁ
tathaivācaritaṁ kvacit
teṣāṁ yat sva-vaco-yuktaṁ
buddhimāṁs tat samācaret

"One should simply follow the instructions of the Lord and His empowered servants. Their instructions are all good for us, and any intelligent person will perform them as instructed. However, one should guard against trying to imitate their actions. One should not try to drink the ocean of poison in imitation of Lord Śiva."

We should always consider the position of the *īśvaras,* or those who can actually control the movements of the sun and moon, as superior. Without such power, one cannot imitate the *īśvaras,* who are superpowerful. Lord Śiva drank poison to the extent of swallowing an ocean, but if any common man tries to drink even a fragment of such poison, he will be killed. There are many pseudo devotees of Lord Śiva who want to indulge in smoking *gañjā*(marijuana) and similar intoxicating drugs, forgetting that by so imitating the acts of Lord Śiva they are calling death very near. Similarly, there are some pseudo devotees of Lord Kṛṣṇa who prefer to imitate the Lord in His *rāsa-līlā,* or dance of love, forgetting their inability to lift Govardhana Hill. It is best, therefore, that one not try to imitate the powerful, but simply follow their instructions; nor should one try to occupy their posts without qualification. There are so many "incarna-

tions" of God without the power of the Supreme Godhead.

Bg 7.15

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥१५॥

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

Synonyms:

na — not; *mām* — unto Me; *duṣkṛtinaḥ* — miscreants; *mūḍhāḥ* — foolish; *prapadyante* — surrender; *nara-adhamāḥ* — lowest among mankind; *māyayā* — by the illusory energy; *apahṛta* — stolen; *jñānāḥ* — whose knowledge; *āsuram* — demonic; *bhāvam* — nature; *āśritāḥ* — accepting.

Translation:

Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.

Purport:

It is said in *Bhagavad-gītā* that simply by surrendering oneself

unto the lotus feet of the Supreme Personality Kṛṣṇa one can surmount the stringent laws of material nature. At this point a question arises: How is it that educated philosophers, scientists, businessmen, administrators and all the leaders of ordinary men do not surrender to the lotus feet of Śrī Kṛṣṇa, the all-powerful Personality of Godhead? *Mukti*, or liberation from the laws of material nature, is sought by the leaders of mankind in different ways and with great plans and perseverance for a great many years and births. But if that liberation is possible by simply surrendering unto the lotus feet of the Supreme Personality of Godhead, then why don't these intelligent and hard-working leaders adopt this simple method?

The *Gītā* answers this question very frankly. Those really learned leaders of society like Brahmā, Śiva, Kapila, the Kumāras, Manu, Vyāsa, Devala, Asita, Janaka, Prahlāda, Bali, and later on Madhvācārya, Rāmānujācārya, Śrī Caitanya and many others – who are faithful philosophers, politicians, educators, scientists, etc. – surrender to the lotus feet of the Supreme Person, the all-powerful authority. Those who are not actually philosophers, scientists, educators, administrators, etc., but who pose themselves as such for material gain, do not accept the plan or path of the Supreme Lord. They have no idea of God; they simply manufacture their own worldly plans and consequently complicate the problems of material existence in their vain attempts to solve them. Because material energy (nature) is so powerful, it can resist the unauthorized plans of the atheists and baffle the knowledge of "planning commissions."

The atheistic planmakers are described herein by the

word *duṣkṛtinaḥ,* or "miscreants." *Kṛtī* means one who has performed meritorious work. The atheist planmaker is sometimes very intelligent and meritorious also, because any gigantic plan, good or bad, must take intelligence to execute. But because the atheist's brain is improperly utilized in opposing the plan of the Supreme Lord, the atheistic planmaker is called *duṣkṛtī,* which indicates that his intelligence and efforts are misdirected.

In the *Gītā* it is clearly mentioned that material energy works fully under the direction of the Supreme Lord. It has no independent authority. It works as the shadow moves, in accordance with the movements of the object. But still material energy is very powerful, and the atheist, due to his godless temperament, cannot know how it works; nor can he know the plan of the Supreme Lord. Under illusion and the modes of passion and ignorance, all his plans are baffled, as in the case of Hiraṇyakaśipu and Rāvaṇa, whose plans were smashed to dust although they were both materially learned as scientists, philosophers, administrators and educators. These *duṣkṛtinas,* or miscreants, are of four different patterns, as outlined below.

(1) The *mūḍhas* are those who are grossly foolish, like hardworking beasts of burden. They want to enjoy the fruits of their labor by themselves, and so do not want to part with them for the Supreme. The typical example of the beast of burden is the ass. This humble beast is made to work very hard by his master. The ass does not really know for whom he works so hard day and night. He remains satisfied by filling his stomach with a bundle of grass, sleeping for a while under fear of being

beaten by his master, and satisfying his sex appetite at the risk of being repeatedly kicked by the opposite party. The ass sings poetry and philosophy sometimes, but this braying sound only disturbs others. This is the position of the foolish fruitive worker who does not know for whom he should work. He does not know that *karma* (action) is meant for *yajña* (sacrifice).

Most often, those who work very hard day and night to clear the burden of self-created duties say that they have no time to hear of the immortality of the living being. To such *mūḍhas,* material gains, which are destructible, are life's all in all – despite the fact that the *mūḍhas* enjoy only a very small fraction of the fruit of labor. Sometimes they spend sleepless days and nights for fruitive gain, and although they may have ulcers or indigestion, they are satisfied with practically no food; they are simply absorbed in working hard day and night for the benefit of illusory masters. Ignorant of their real master, the foolish workers waste their valuable time serving mammon. Unfortunately, they never surrender to the supreme master of all masters, nor do they take time to hear of Him from the proper sources. The swine who eat the night soil do not care to accept sweetmeats made of sugar and ghee. Similarly, the foolish worker will untiringly continue to hear of the sense-enjoyable tidings of the flickering mundane world, but will have very little time to hear about the eternal living force that moves the material world.

(2) Another class of *duṣkṛtī,* or miscreant, is called the *narādhama,* or the lowest of mankind. *Nara* means human being, and *adhama* means the lowest. Out of the 8,400,000 different species of living beings, there are 400,000 human species. Out

of these there are numerous lower forms of human life that are mostly uncivilized. The civilized human beings are those who have regulative principles of social, political and religious life. Those who are socially and politically developed but who have no religious principles must be considered *narādhamas.* Nor is religion without God religion, because the purpose of following religious principles is to know the Supreme Truth and man's relation with Him. In the *Gītā* the Personality of Godhead clearly states that there is no authority above Him and that He is the Supreme Truth. The civilized form of human life is meant for man's *reviving the lost consciousness* of his eternal relation with the Supreme Truth, the Personality of Godhead Śrī Kṛṣṇa, who is all-powerful. Whoever loses this chance is classified as a *narādhama.* We get information from revealed scriptures that when the baby is in the mother's womb (an extremely uncomfortable situation) he prays to God for deliverance and promises to worship Him alone as soon as he gets out. To pray to God when he is in difficulty is a natural instinct in every living being because he is eternally related with God. But after his deliverance, the child forgets the difficulties of birth and forgets his deliverer also, being influenced by *māyā,* the illusory energy.

It is the duty of the guardians of children to revive the divine consciousness dormant in them. The ten processes of reformatory ceremonies, as enjoined in the *Manu-smṛti,* which is the guide to religious principles, are meant for reviving God consciousness in the system of *varṇāśrama.* However, no process is strictly followed now in any part of the world, and therefore 99.9 percent of the population is *narādhama.*

When the whole population becomes *narādhama,* naturally all their so-called education is made null and void by the all-powerful energy of physical nature. According to the standard of the *Gītā,* a learned man is he who sees on equal terms the learned *brāhmaṇa,* the dog, the cow, the elephant and the dog-eater. That is the vision of a true devotee. Śrī Nityānanda Prabhu, who is the incarnation of Godhead as divine master, delivered the typical *narādhamas,* the brothers Jagāi and Mādhāi, and showed how the mercy of a real devotee is bestowed upon the lowest of mankind. So the *narādhama* who is condemned by the Personality of Godhead can again revive his spiritual consciousness only by the mercy of a devotee.

Śrī Caitanya Mahāprabhu, in propagating the *bhāgavata-dharma,* or activities of the devotees, has recommended that people submissively hear the message of the Personality of Godhead. The essence of this message is *Bhagavad-gītā.* The lowest amongst human beings can be delivered by this submissive hearing process only, but unfortunately they even refuse to give an aural reception to these messages, and what to speak of surrendering to the will of the Supreme Lord? *Narādhamas,* or the lowest of mankind, willfully neglect the prime duty of the human being.

(3) The next class of *duṣkṛtī* is called *māyayāpahṛta-jñānāḥ,* or those persons whose erudite knowledge has been nullified by the influence of illusory material energy. They are mostly very learned fellows – great philosophers, poets, literati, scientists, etc. – but the illusory energy misguides them, and therefore they disobey the Supreme Lord.

There are a great number of *māyayāpahṛta-jñānāḥ* at the present moment, even amongst the scholars of the *Bhagavad-gītā*. In the *Gītā,* in plain and simple language, it is stated that Śrī Kṛṣṇa is the Supreme Personality of Godhead. There is none equal to or greater than Him. He is mentioned as the father of Brahmā, the original father of all human beings. In fact, Śrī Kṛṣṇa is said to be not only the father of Brahmā but also the father of all species of life. He is the root of the impersonal Brahman and Paramātmā; the Supersoul in every entity is His plenary portion. He is the fountainhead of everything, and everyone is advised to surrender unto His lotus feet. Despite all these clear statements, the *māyayāpahṛta-jñānāḥ* deride the personality of the Supreme Lord and consider Him merely another human being. They do not know that the blessed form of human life is designed after the eternal and transcendental feature of the Supreme Lord.

All the unauthorized interpretations of the *Gītā* by the class of *māyayāpahṛta-jñānāḥ,* outside the purview of the *paramparā* system, are so many stumbling blocks on the path of spiritual understanding. The deluded interpreters do not surrender unto the lotus feet of Śrī Kṛṣṇa, nor do they teach others to follow this principle.

(4) The last class of *duṣkṛtī* is called *āsuraṁ bhāvam āśritāḥ,* or those of demonic principles. This class is openly atheistic. Some of them argue that the Supreme Lord can never descend upon this material world, but they are unable to give any tangible reasons as to why not. There are others who make Him subordinate to the impersonal feature, although the opposite

is declared in the *Gītā*. Envious of the Supreme Personality of Godhead, the atheist will present a number of illicit incarnations manufactured in the factory of his brain. Such persons, whose very principle of life is to decry the Personality of Godhead, cannot surrender unto the lotus feet of Śrī Kṛṣṇa.

Śrī Yāmunācārya Ālabandaru of South India said, "O my Lord! You are unknowable to persons involved with atheistic principles, despite Your uncommon qualities, features and activities, despite Your personality's being confirmed by all the revealed scriptures in the quality of goodness, and despite Your being acknowledged by the famous authorities renowned for their depth of knowledge in the transcendental science and situated in the godly qualities."

Therefore, (1) grossly foolish persons, (2) the lowest of mankind, (3) the deluded speculators and (4) the professed atheists, as above mentioned, never surrender unto the lotus feet of the Personality of Godhead in spite of all scriptural and authoritative advice.

Bg 7.21

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥२१॥

yo yo yāṁ yāṁ tanuṁ bhaktaḥ

śraddhayārcitum icchati
tasya tasyācalāṁ śraddhāṁ
tām eva vidadhāmy aham

SYNONYMS:

yaḥ yaḥ — whoever; *yām yām* — whichever; *tanum* — form of a demigod; *bhaktaḥ* — devotee; *śraddhayā* — with faith; *arcitum* — to worship; *icchati* — desires; *tasya tasya* — to him; *acalām* — steady; *śraddhām* — faith; *tām*— that; *eva* — surely; *vidadhāmi* — give; *aham* — I.

TRANSLATION:

I am in everyone's heart as the Supersoul. As soon as one desires to worship some demigod, I make his faith steady so that he can devote himself to that particular deity.

PURPORT:

God has given independence to everyone; therefore, if a person desires to have material enjoyment and wants very sincerely to have such facilities from the material demigods, the Supreme Lord, as Supersoul in everyone's heart, understands and gives facilities to such persons. As the supreme father of all living entities, He does not interfere with their independence, but gives all facilities so that they can fulfill their material desires. Some may ask why the all-powerful God gives facilities to the living entities for enjoying this material world and so lets them fall into the trap of the illusory energy. The answer is that if the Supreme Lord as Supersoul does not give such facilities, then there is no meaning to independence. Therefore He gives ev-

eryone full independence – whatever one likes – but His ultimate instruction we find in the *Bhagavad-gītā:* one should give up all other engagements and fully surrender unto Him. That will make man happy.

Both the living entity and the demigods are subordinate to the will of the Supreme Personality of Godhead; therefore the living entity cannot worship the demigod by his own desire, nor can the demigod bestow any benediction without the supreme will. As it is said, not a blade of grass moves without the will of the Supreme Personality of Godhead. Generally, persons who are distressed in the material world go to the demigods, as they are advised in the Vedic literature. A person wanting some particular thing may worship such and such a demigod. For example, a diseased person is recommended to worship the sun-god; a person wanting education may worship the goddess of learning, Sarasvatī; and a person wanting a beautiful wife may worship the goddess Umā, the wife of Lord Śiva. In this way there are recommendations in the *śāstras* (Vedic scriptures) for different modes of worship of different demigods. And because a particular living entity wants to enjoy a particular material facility, the Lord inspires him with a strong desire to achieve that benediction from that particular demigod, and so he successfully receives the benediction. The particular mode of the devotional attitude of the living entity toward a particular type of demigod is also arranged by the Supreme Lord. The demigods cannot infuse the living entities with such an affinity, but because He is the Supreme Lord, or the Supersoul who is present in the hearts of all living entities, Kṛṣṇa gives impetus to man to worship certain demigods. The demigods are actu-

ally different parts of the universal body of the Supreme Lord; therefore they have no independence. In the Vedic literature it is stated: "The Supreme Personality of Godhead as Supersoul is also present within the heart of the demigod; therefore He arranges through the demigod to fulfill the desire of the living entity. But both the demigod and the living entity are dependent on the supreme will. They are not independent."

Bg 9.10

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥१०॥

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

Synonyms:

mayā — by Me; *adhyakṣeṇa* — by superintendence; *prakṛtiḥ* — material nature; *sūyate* — manifests; *sa* — both; *cara-acaram* — the moving and the nonmoving; *hetunā* — for the reason; *anena* — this; *kaunteya* — O son of Kuntī; *jagat* — the cosmic manifestation; *viparivartate* — is working.

Translation:

This material nature, which is one of My energies, is working

under My direction, O son of Kuntī, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again.

PURPORT:

It is clearly stated here that the Supreme Lord, although aloof from all the activities of the material world, remains the supreme director. The Supreme Lord is the supreme will and the background of this material manifestation, but the management is being conducted by material nature. Kṛṣṇa also states in *Bhagavad-gītā* that of all the living entities in different forms and species, "I am the father." The father gives seeds to the womb of the mother for the child, and similarly the Supreme Lord by His mere glance injects all the living entities into the womb of material nature, and they come out in their different forms and species, according to their last desires and activities. All these living entities, although born under the glance of the Supreme Lord, take their different bodies according to their past deeds and desires. So the Lord is not directly attached to this material creation. He simply glances over material nature; material nature is thus activated, and everything is created immediately. Because He glances over material nature, there is undoubtedly activity on the part of the Supreme Lord, but He has nothing to do with the manifestation of the material world directly. This example is given in the *smṛti:* when there is a fragrant flower before someone, the fragrance is touched by the smelling power of the person, yet the smelling and the flower are detached from one another. There is a similar connection between the material world and the Supreme Per-

sonality of Godhead; actually He has nothing to do with this material world, but He creates by His glance and ordains. In summary, material nature, without the superintendence of the Supreme Personality of Godhead, cannot do anything. Yet the

Supreme Personality is detached from all material activities.

Bg 9.18

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥१८॥

gatir bhartā prabhuḥ sākṣī
nivāsaḥ śaraṇaṁ suhṛt
prabhavaḥ pralayaḥ sthānaṁ
nidhānaṁ bījam avyayam

Synonyms:

gatiḥ — goal; *bhartā* — sustainer; *prabhuḥ* — Lord; *sākṣī* — witness; *nivāsaḥ* — abode; *śaraṇam* — refuge; *su-hṛt* — most intimate friend; *prabhavaḥ* — creation; *pralayaḥ* — dissolution; *sthānam* — ground; *nidhānam* — resting place; *bījam* — seed; *avyayam* — imperishable.

Translation:

I am the goal, the sustainer, the master, the witness, the abode, the refuge and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed.

PURPORT:

Gati means the destination where we want to go. But the ultimate goal is Kṛṣṇa, although people do not know it. One who does not know Kṛṣṇa is misled, and his so-called progressive march is either partial or hallucinatory. There are many who make as their destination different demigods, and by rigid performance of the strict respective methods they reach different planets known as Candraloka, Sūryaloka, Indraloka, Maharloka, etc. But all such *lokas,* or planets, being creations of Kṛṣṇa, are simultaneously Kṛṣṇa and not Kṛṣṇa. Such planets, being manifestations of Kṛṣṇa's energy, are also Kṛṣṇa, but actually they serve only as a step forward for realization of Kṛṣṇa. To approach the different energies of Kṛṣṇa is to approach Kṛṣṇa indirectly. One should directly approach Kṛṣṇa, for that will save time and energy. For example, if there is a possibility of going to the top of a building by the help of an elevator, why should one go by the staircase, step by step? Everything is resting on Kṛṣṇa's energy; therefore without Kṛṣṇa's shelter nothing can exist. Kṛṣṇa is the supreme ruler because everything belongs to Him and everything exists on His energy. Kṛṣṇa, being situated in everyone's heart, is the supreme witness. The residences, countries or planets on which we live are also Kṛṣṇa. Kṛṣṇa is the ultimate goal of shelter, and therefore one should take shelter of Kṛṣṇa either for protection or for annihilation

of his distress. And whenever we have to take protection, we should know that our protection must be a living force. Kṛṣṇa is the supreme living entity. And since Kṛṣṇa is the source of our generation, or the supreme father, no one can be a better friend than Kṛṣṇa, nor can anyone be a better well-wisher. Kṛṣṇa is the original source of creation and the ultimate rest after annihilation. Kṛṣṇa is therefore the eternal cause of all causes.

Bg 10.15

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥१५॥

svayam evātmanātmānaṁ
vettha tvaṁ puruṣottama
bhūta-bhāvana bhūteśa
deva-deva jagat-pate

SYNONYMS:

svayam — personally; *eva* — certainly; *ātmanā* — by Yourself; *ātmānam* — Yourself; *vettha* — know; *tvam* — You; *puruṣa-uttama* — O greatest of all persons; *bhūta-bhāvana* — O origin of everything; *bhūta-īśa* — O Lord of everything; *deva-deva* — O Lord of all demigods; *jagat-pate* — O Lord of the entire universe.

TRANSLATION:

Indeed, You alone know Yourself by Your own internal potency, O Supreme Person, origin of all, Lord of all beings, God of gods, Lord of the universe!

Purport:

The Supreme Lord, Kṛṣṇa, can be known by persons who are in a relationship with Him through the discharge of devotional service, like Arjuna and his followers. Persons of demonic or atheistic mentality cannot know Kṛṣṇa. Mental speculation that leads one away from the Supreme Lord is a serious sin, and one who does not know Kṛṣṇa should not try to comment on *Bhagavad-gītā*. *Bhagavad-gītā* is the statement of Kṛṣṇa, and since it is the science of Kṛṣṇa, it should be understood from Kṛṣṇa as Arjuna understood it. It should not be received from atheistic persons.

As stated in *Śrīmad-Bhāgavatam* (1.2.11):

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

The Supreme Truth is realized in three aspects: as impersonal Brahman, localized Paramātmā and at last as the Supreme Personality of Godhead. So at the last stage of understanding the Absolute Truth, one comes to the Supreme Personality of Godhead. A common man or even a liberated man who has realized impersonal Brahman or localized Paramātmā may not understand God's personality. Such men, therefore, may endeavor to understand the Supreme Person from the vers-

es of *Bhagavad-gītā*, which are being spoken by this person, Kṛṣṇa. Sometimes the impersonalists accept Kṛṣṇa as Bhagavān, or they accept His authority. Yet many liberated persons cannot understand Kṛṣṇa as Puruṣottama, the Supreme Person. Therefore Arjuna addresses Him as Puruṣottama. Yet one still may not understand that Kṛṣṇa is the father of all living entities. Therefore Arjuna addresses Him as Bhūta-bhāvana. And if one comes to know Him as the father of all the living entities, still one may not know Him as the supreme controller; therefore He is addressed here as Bhūteśa, the supreme controller of everyone. And even if one knows Kṛṣṇa as the supreme controller of all living entities, still one may not know that He is the origin of all the demigods; therefore He is addressed herein as Deva-deva, the worshipful God of all demigods. And even if one knows Him as the worshipful God of all demigods, one may not know that He is the supreme proprietor of everything; therefore He is addressed as Jagat-pati. Thus the truth about Kṛṣṇa is established in this verse by the realization of Arjuna, and we should

follow in the footsteps of Arjuna to understand Kṛṣṇa as He is.

Bhagavad-gītā As It Is Preface

"…Our Kṛṣṇa consciousness movement is genuine, historically authorized, natural and transcendental due to its being based on *Bhagavad-gītā As It Is*. It is gradually becoming the most popular movement in the entire world, especially amongst the younger generation. It is becoming more and more interesting to the older generation also. Older gentlemen are becoming interested, so much so that the fathers and grandfathers of my disciples are encouraging us by becoming life members of our great society, the International Society for Krishna Consciousness. In Los Angeles many fathers and mothers used to come to see me to express their feelings of gratitude for my leading the Kṛṣṇa consciousness movement throughout the entire

world. Some of them said that it is greatly fortunate for the Americans that I have started the Kṛṣṇa consciousness movement in America. But actually the original father of this movement is Lord Kṛṣṇa Himself, since it was started a very long time ago but is coming down to human society by disciplic succession. If I have any credit in this connection, it does not belong to me personally, but it is due to my eternal spiritual master, His Divine Grace Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya 108 Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda."

Bg 11.44

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥४४॥

tasmāt praṇamya praṇidhāya kāyaṁ
prasādaye tvām aham īśam īḍyam
piteva putrasya sakheva sakhyuḥ
priyaḥ priyāyārhasi deva soḍhum

SYNONYMS:

tasmāt — therefore; *praṇamya* — offering obeisances; *praṇidhāya* — laying down; *kāyam* — the body; *prasādaye*— to beg mercy; *tvām* — unto You; *aham* — I; *īśam* — unto the Supreme Lord; *īḍyam* — worshipable; *pitā iva* — like a father; *putrasya* — with a son; *sakhā iva* — like a friend; *sakhyuḥ* — with a friend; *priyaḥ* — a lover; *priyāyāḥ* — with the dearmost; *arhasi* — You should; *deva* — my Lord; *soḍhum* — tolerate.

TRANSLATION:

You are the Supreme Lord, to be worshiped by every living being. Thus I fall down to offer You my respectful obeisances and ask Your mercy. As a father tolerates the impudence of his son, a friend the impertinence of a friend, or a husband the familiarity of his wife, please tolerate the wrongs I may have done You.

Purport:

Kṛṣṇa's devotees relate to Kṛṣṇa in various relationships; one might treat Kṛṣṇa as a son, or one might treat Kṛṣṇa as a husband, as a friend, or as a master. Kṛṣṇa and Arjuna are related in friendship. As the father tolerates, or the husband or a master tolerates, so Kṛṣṇa tolerates.

Indirectly spoken
Bg 1.1

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥१॥

dhṛtarāṣṭra uvāca

dharma-kṣetre kuru-kṣetre

samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya

SYNONYMS:

dhṛtarāṣṭraḥ uvāca — King Dhṛtarāṣṭra said; *dharma-kṣetre* — in the place of pilgrimage; *kuru-kṣetre* — in the place named Kurukṣetra; *samavetāḥ* — assembled; *yuyutsavaḥ* — desiring to fight; *māmakāḥ* — my party (sons); *pāṇḍavāḥ* — the sons of Pāṇḍu; *ca* — and; *eva* — certainly; *kim* — what; *akurvata* — did they do; *sañjaya* — O Sañjaya.

TRANSLATION:

Dhṛtarāṣṭra said: O Sañjaya, after my sons and the sons of Pāṇḍu assembled in the place of pilgrimage at Kurukṣetra, desiring to fight, what did they do?

PURPORT:

Bhagavad-gītā is the widely read theistic science summarized in the *Gītā-māhātmya* (*Glorification of the Gītā*). There it says that one should read *Bhagavad-gītā* very scrutinizingly with the help of a person who is a devotee of Śrī Kṛṣṇa and try to understand it without personally motivated interpretations. The example of clear understanding is there in the *Bhagavad-gītā* itself, in the way the teaching is understood by Arjuna, who heard the *Gītā* directly from the Lord. If someone is fortunate enough to understand the *Bhagavad-gītā* in that line of disciplic succession, without motivated interpretation, then he surpasses all studies of Vedic wisdom, and all scriptures of the world.

One will find in the *Bhagavad-gītā* all that is contained in other scriptures, but the reader will also find things which are not to be found elsewhere. That is the specific standard of the *Gītā*. It is the perfect theistic science because it is directly spoken by the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

The topics discussed by Dhṛtarāṣṭra and Sañjaya, as described in the *Mahābhārata*, form the basic principle for this great philosophy. It is understood that this philosophy evolved on the Battlefield of Kurukṣetra, which is a sacred place of pilgrimage from the immemorial time of the Vedic age. It was spoken by the Lord when He was present personally on this planet for the guidance of mankind.

The word *dharma-kṣetra* (a place where religious rituals are performed) is significant because, on the Battlefield of Kurukṣetra, the Supreme Personality of Godhead was present on the side of Arjuna. Dhṛtarāṣṭra, the father of the Kurus, was highly doubtful about the possibility of his sons' ultimate victory. In his doubt, he inquired from his secretary Sañjaya, "What did they do?" He was confident that both his sons and the sons of his younger brother Pāṇḍu were assembled in that Field of Kurukṣetra for a determined engagement of the war. Still, his inquiry is significant. He did not want a compromise between the cousins and brothers, and he wanted to be sure of the fate of his sons on the battlefield. Because the battle was arranged to be fought at Kurukṣetra, which is mentioned elsewhere in the *Vedas* as a place of worship – even for the denizens of heaven – Dhṛtarāṣṭra became very fearful about the influence of the holy place on the outcome of the battle. He knew very well that this

would influence Arjuna and the sons of Pāṇḍu favorably, because by nature they were all virtuous. Sañjaya was a student of Vyāsa, and therefore, by the mercy of Vyāsa, Sañjaya was able to envision the Battlefield of Kurukṣetra even while he was in the room of Dhṛtarāṣṭra. And so, Dhṛtarāṣṭra asked him about the situation on the battlefield.

Both the Pāṇḍavas and the sons of Dhṛtarāṣṭra belong to the same family, but Dhṛtarāṣṭra's mind is disclosed herein. He deliberately claimed only his sons as Kurus, and he separated the sons of Pāṇḍu from the family heritage. One can thus understand the specific position of Dhṛtarāṣṭra in his relationship with his nephews, the sons of Pāṇḍu. As in the paddy field the unnecessary plants are taken out, so it is expected from the very beginning of these topics that in the religious field of Kurukṣetra, where the father of religion, Śrī Kṛṣṇa, was present, the unwanted plants like Dhṛtarāṣṭra's son Duryodhana and others would be wiped out and the thoroughly religious persons, headed by Yudhiṣṭhira, would be established by the Lord. This is the significance of the words *dharma-kṣetre* and *kuru-kṣetre,* apart from their historical and Vedic importance.

Bg 4.13

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥१३॥

cātur-varṇyaṁ mayā sṛṣṭaṁ

guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ
viddhy akartāram avyayam

SYNONYMS:

cātuḥ-varṇyam — the four divisions of human society; *mayā* — by Me; *sṛṣṭam* — created; *guṇa* — of quality; *karma* — and work; *vibhāgaśaḥ* — in terms of division; *tasya* — of that; *kartāram* — the father; *api* — although; *mām* — Me; *viddhi* — you may know; *akartāram* — as the nondoer; *avyayam* — unchangeable.

TRANSLATION:

According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable.

PURPORT:

The Lord is the creator of everything. Everything is born of Him, everything is sustained by Him, and everything, after annihilation, rests in Him. He is therefore the creator of the four divisions of the social order, beginning with the intelligent class of men, technically called *brāhmaṇas* due to their being situated in the mode of goodness. Next is the administrative class, technically called the *kṣatriyas* due to their being situated in the mode of passion. The mercantile men, called the *vaiśyas,* are situated in the mixed modes of passion and ignorance, and

the *śūdras,* or laborer class, are situated in the ignorant mode of material nature. In spite of His creating the four divisions of human society, Lord Kṛṣṇa does not belong to any of these divisions, because He is not one of the conditioned souls, a section of whom form human society. Human society is similar to any other animal society, but to elevate men from the animal status, the above-mentioned divisions are created by the Lord for the systematic development of Kṛṣṇa consciousness. The tendency of a particular man toward work is determined by the modes of material nature which he has acquired. Such symptoms of life, according to the different modes of material nature, are described in the Eighteenth Chapter of this book. A person in Kṛṣṇa consciousness, however, is above even the *brāhmaṇas.* Although *brāhmaṇas* by quality are supposed to know about Brahman, the Supreme Absolute Truth, most of them approach only the impersonal Brahman manifestation of Lord Kṛṣṇa. But a man who transcends the limited knowledge of a *brāhmaṇa* and reaches the knowledge of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, becomes a person in Kṛṣṇa consciousness – or, in other words, a Vaiṣṇava. Kṛṣṇa consciousness includes knowledge of all different plenary expansions of Kṛṣṇa, namely Rāma, Nṛsiṁha, Varāha, etc. And as Kṛṣṇa is transcendental to this system of the four divisions of human society, a person in Kṛṣṇa consciousness is also transcendental to all divisions of human society, whether we consider the divisions of community, nation or species.

Bg 6.29

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥

sarva-bhūta-stham ātmānaṁ
sarva-bhūtāni cātmani
īkṣate yoga-yuktātmā
sarvatra sama-darśanaḥ

SYNONYMS:

sarva-bhūta-stham — situated in all beings; *ātmānam* — the Supersoul; *sarva* — all; *bhūtāni* — entities; *ca* — also; *ātmani* — in the Self; *īkṣate* — does see; *yoga-yukta-ātmā* — one who is dovetailed in Kṛṣṇa consciousness; *sarvatra* — everywhere; *sama-darśanaḥ* — seeing equally.

TRANSLATION:

A true yogī observes Me in all beings and also sees every being in Me. Indeed, the self-realized person sees Me, the same Supreme Lord, everywhere.

PURPORT:

A Kṛṣṇa conscious *yogī* is the perfect seer because he sees Kṛṣṇa, the Supreme, situated in everyone's heart as Supersoul (Paramātmā). *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati.* The Lord in His Paramātmā feature is situated within both the heart of the dog and that of a *brāhmaṇa*. The perfect *yogī* knows that the Lord is eternally transcendental and is not materially affected by

His presence in either a dog or a *brāhmaṇa*. That is the supreme neutrality of the Lord. The individual soul is also situated in the individual heart, but he is not present in all hearts. That is the distinction between the individual soul and the Supersoul. One who is not factually in the practice of *yoga* cannot see so clearly. A Kṛṣṇa conscious person can see Kṛṣṇa in the heart of both the believer and the nonbeliever. In the *smṛti* this is confirmed as follows: *ātatatvāc ca mātṛtvāc ca ātmā hi paramo hariḥ*. The Lord, being the source of all beings, is like the mother and the maintainer. As the mother is neutral to all different kinds of children, the supreme father (or mother) is also. Consequently the Supersoul is always in every living being.

Outwardly, also, every living being is situated in the energy of the Lord. As will be explained in the Seventh Chapter, the Lord has, primarily, two energies – the spiritual (or superior) and the material (or inferior). The living entity, although part of the superior energy, is conditioned by the inferior energy; the living entity is always in the Lord's energy. Every living entity is situated in Him in one way or another.

The *yogī* sees equally because he sees that all living entities, although in different situations according to the results of fruitive work, in all circumstances remain the servants of God. While in the material energy, the living entity serves the material senses; and while in the spiritual energy, he serves the Supreme Lord directly. In either case the living entity is the servant of God. This vision of equality is perfect in a person in Kṛṣṇa consciousness.